SEATTLE

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M1270

"Alright, Andy, set? Yeah. For those in New York, you know the news is already in New York that we have arrived. I talked to Miriam and she will, of course, communicate to everybody who is interested, so you don't have to worry about your father and mother not knowing, ... come on... who is in the back there? Come on Nina - no more walking around now. You*#n*# can sit here, Nina, come and sit in front, come a little closer because there's no more room in the back now.....

So, our first meeting...We'll have I'll call it a plan, at least tomorrow, Saturday, Sunday, and Monday. On Tuesday we have to go down to Portland, because we'll have an meeting in the afternoon at Reed College and a meeting in the evening probably with tthe Portland group and the next day we thought of going down to Eugene, but it is still dependant a little bit on how we can arrange some of the other things that we origanally planned for Seattle. Where's _____? There they are. They are late. Hello, Georgie, how nice to see you. So, dependant on that - that organ, hunh? Terrible, wherever I now go the Biggs is. It would be nice if it were the other way around. Ross, did you ask? So we give you a little bit what we have to do after Eugene, if we go to Eugene on Wednesday. Maybe we come back here again, maybe we go straight through to San Francisco, I don't know. But then in San Francisco, if we still want to come back and play a little bit at the organ or something, that is another question, but it takes very much time

to come up from San Francisco - four days, and since we're planning not to be too long in San Francisco, Berkely, and Palo Alto, because there's still Big Sur and Los Angeles and Albequerque on the program, and Texas - so we have to be a little short on time. I promise , however, that sometime the end of January I'll be on the west coast again - probably flying - not with the group. No more trip. I'd almost say no more trips at all. It's not that I'm fed up with it, I think it's very good. Very good in many ways for different people to know each other. How much they work, I don't know. That is up to each other's each person's conscience. How much they really can profit simply because change of circumstances that because of that they are reminded, but very often it is just the change of circumstance. If they happen to think about work it may be very useful. But whatever the result is, that is entirelly your own. And of course I hope that, in so far, 3000 miles, it meant something to you in the direction of psychological development. So now this is our first meeting - a few new people, and maybe a few questions. Who do we start with? Who has a certain - Aah Mike, alright.

MIKE: _____happines_____

MR. N: Have you got it? Every once in a while?

MIKE: _____

MR. N: Wait a minute, you want to use it or you want to have pleasure?

MIKE: _____

MR. N: That may be your nature or maybe your circumstances - or maybe you go through a period of suffering - or maybe you think that you should not have pleasure. Why do you worry about it? Because

if you have too much pleasure or it goes it might affect you as far as your desire to Work?

MIKE: _____

MR. N: When you're happy you Work?

MIKE: I might forget

MR. N: Yeah, when you're in the middle of sunshine you don't care about it. You know when everything is Roses, Roses you don't care to pray to God in church. But I think that is nature, isn't it? I'd almost say that is the state we talk about that people fall easily asleep - when everything goes fine. That doesn't mean that you should avoid being happy. Youre not always happy at a high point. There are certain stages of happingss going up to a certain point where you really are happy and gradually slows down and you go back again to an ordinary existence. Do you know when you are going to be happy/ Anticipation of happiness? Do you have a thought about it or do you feel it?

MIKE: _____

MR, N. Yeah, it's quite agreeable.when you see it coming?

MIKE: Yeah.

MR. N: And then, do you go out of the way or are you going to enjoy it?

MIKE: Well, I find _____

MR.N: What are you afraid of?

MIKE: _____

MR.N: Have you really been drunk with happiness? Have you ever had it? Really drunk? I mean within reason. But really that itaffected you so much that you forgot everything else? And there was nothing

else but joy?

MIKE: _____

MR.N: No, no, I asked you does it happen? Have you ever experienced it?

MIKE: ____

MR.N: And do you object to it?

MIKE: __ I'm afraid

MR. N: Go ahead. Enjoy yourself

MIKE: _____

MR. N: No, that's not happy, you do that out of necessity, No, we talk about happiness, and then you said you were afraid and it prevented you from ~~being~~ Working.

MIKE: ____

MR.N: So where is the accent, on wanting to be happy or wanting to Work?

MIKE: _____

MR.N: If you compare it in percentage; how often are you happy and how often do you Work?

MIKE: _____

MR.N: Not a combination, when you Work you're happy - I mean just Work without happiness and being happy without Working. Mike, who....

MIKE: Ok, it doesn't matter. It's empty

MR.N: When you don't Work, with a capitol W? Is it empty, really? Can't you enjoy yourself unconsciously?

MIKE: Yeah, I can.

MR. N: Yes, yes, not empty. I'm sure you care an awful lot about certain conditions in life. It's surely that you have heard about possibility of being Awake, or that perhaps one should Work, but it

...n't mean that you do, and I'm quite certain that you enjoy many ...ings in life without ever having any thoughts of Work on yourself. ...afterwards you remember that you have been happy, are you sorry?

...: I suppose I'm a little afraid of-ot.

...: You're afraid of being happy?

...: In the ordinary sense.

...: Yes, in the ordinary sense. I tell you be as happy as you ...ossibly can be. Because if you do that and have no opposition, you ...ill be happy as a state. Snd in that kind of state you will remember ...ertain possibilities for yourself. Without criticizing the state ...at you were happy, you use whatever there is as energy for a different ...urpose after the hapiness has passed. That's why I said if you know when ...ou're going to be happy or you also know when it gradually dies down., ...hose are very good states for Work. If I live in anticipatition of ...appiness, I have already a certain amount of energy that could be used for one purpose like happiness or it also could be used for the wish ...o Work. And it is not a question of criticizing myself that I'm happy. ...nly I direct my energy in a certain way - that I want to utilize it to ...he best of my advantage. But, if I'm unconscious, I would prefer to ...e happy. And sometimes when I'm suffering a little bit then I wish ...o be happy, and when I'm too happy wish for a little suffering. ...ut all that is ordinary life. Don't start to criticize yourself in ordinary life, because you need it in order to Work. Unless Work is ...onnected to ordinary life, it is no work at all. Work doesn't mean ...hat I want to seperate myself and now live spiritually and become ... little angel somewhere in heaven. Work means that I have to Work ...n myself as I am walking on Earth. And I extract from Earth and from ...yself - from my personality and

whatever condition I'm in unconsciously a certain quantity of food that I now can convert into the possibility of building something else. But I need my life, and the more happy I am the more my ordinary life gets stirred around up, and the more possibility there is for energy which is avaliable in pretty good quantity when I'm happy, to be converted for another kind of purpose. Then I wish the accent to be on either being happy or wanting to Work. Don't criticize yourself - it's utterly silly. when I say "I want to be happy" and then I am happy and then I am sorry because I was happy. Just be happy. Be what you are. The difficulty is to accept oneself as one is - and it may be happy or unhappy, that is a necessity for Work - to have something to start on. Many times , I believe, that when you think about it your'e judging. You are not so terribly happy, and you're not so terribly sorry that you haven't Worked - It comes as a flash that perhaps you could have Worked. Then perhaps you feel just a little sorry, a passin g thought, the next moment you're hammering and sawing and doing whatever you have to doand you've forgot. It's a question of much more honesty. Accept yourself as you are Accept your life the way it is, Mike. Its not so terriably bad, it's not so terribly good, either - but it's alright, OK? But now the combination to be happy and Work. That's a different kind of happiness. One can Work for that, Alright?

MIKE: Yeah.

LEE: Does the objective faculty know happiness extasy?

MR. N: Know what?

LEE: Does it know extasy?

MR.N: No, not for the time being. If it has extasy it has already a certain arrangement you might say that it becomes more than just a

point of an entity. When it becomes fully developed then it's quite a different thing. And then one can start to discover what particular qualities this "I" should have. But we're talking about a baby. It's not full grown.

LEE: Can't the baby have...

MR.N: Extasy? No, I don't think so. It is enjoying life. I think that the little "I" also enjoys being alive. I thaink that in the beginning if it is created in the proper way that then the little "I" has an ability to grow, and that of course it has a wish to grow. I think besides what wegive it, that is we create it to become an observer of ourselves, that besides that it has a little different kind of a quality which is also a little emotional although the beginning of little "I" is intellectual. I create it simply in order to have something that becomes observant of me.

LEE: Would you repeat that statement?

MR.N: I create it in order to give the little "I"a chance to become observant of me. That is why I want to make it, so that the whole idea of creating something that is now an abjective kind of an entity - a objective faculty is simply that I want something to observe me which collects data about myself. That is the purpose. The reason I want to do so* it is because the facts I collect about myself when I'm in ordinary life with my consciousness the way it is is simply not sufficient to give me the truth. That is the real reason, because whatever I happen to think about and it has passed me and is memory, why usually when I keep on thinking about it I will interpret it in a certain way and many facts of my ordinary life when I let it pass by then I will look at them and if they are a little obnoxious I will probably rationalize. *#* So

in order to find out what is reality I have to face truth. And I know that I want to be truthful, even when I want to be that it's extremely difficult to be truthful in memory.

LEE: Is this implying that there are absolutes?

MR.N: That there are absolute truths, certainly. Existence of the universe is a truth. For us the sun is a truth, for us - because we are on Earth and we're human beings the fact of freedom from earth would be a truth for us.

LEE: It sounds somewhat relative .

MR.N: It always is relative, it depends where you are . The question of absoluteness if it is to be understood on the basis of constant finitenesses that one goes through, one realizes that ultimatly that what is infinity exists NOW. So it is not a question of travelling from here to the so-called absolute, it's a question of realizing for oneself in developing that one is in reality absolute, and that everything else which is considered at the present time not absolute is a form of finiteness, and the greatest difficulty is that when one lives constantly in the finite world it is impossible to have even a concept of absoluteness. So even if I say I would like to have an objective faculty, I start by creating something that I believe could function objectivly, it doesn't mean it does it, but it does it for me because it's thehighest I can think of in the sense of being non-subjective. You see it has nothing to do as yet with Ultimate Reality - it is quite definatly relative. It's the relativity of living on one plane and considering the next plane having an advantage to be able to look objectivly to me if I'm on this plane.

LEE: I see. It sounds to me like to the development of the third

eye of many schools of psychic development - the pineal gland.

MR. N: Ummm. Let's leave that go for a little while. Who knows about it?

LEE: Pardon?

MR N: I said who knows about ** the pineal gland?

LEE: Lots of people write about it.

MR.N: Oh, of course, a lot of people read about it.

LEE: I've found myself...

MR.N: Oh, no, no, it's a question if one knows about it then of course it seems as if it is logical. The only trouble is that it's atrophied. So where is the pineal gland in operation? Nobody has it.

LEE: Nobody?

MR.N: Unless they Work.

LEE: Alright.

MR.N: And then when they have it and they have the experience they don't talk about it. That may be a little difficult to digest.

LEE: No, I understand what you mean.

MR.N: If I reach infinity, I don't talk about it.

LEE: You can't.

MR.N: Exactly, because it's infinity. The pineal gland is exactly the same kind of an entity, because if it is restored to its health it is functioning in consciousness. But it doesn't mean that a lot of people write about it here and there and you see the name every once ina while refered to - Quabalistic literature and so forth, and Hindu and of course it does exist, but ordinary people don't know about it. And even if one does know, and the fact is that one must say it exists - the question is still, do I know it by experience?

And if I don't then it's just a little concept in my heads mind.

LEE: If you do...

MR.N: Never mind, we say if...

LEE: I was hypothisizing a person who does...

MR.N: Good. It's fine - but it's not you. Forget it. There is absolutly no meaning to know that Ouspensky was in the presence of Gurdjieff. He writes about it, it may be stimulating interesting, but you are not. Work only applies to oneself. Whatever the reason is that I wish to Work that can come because of different kind of motivations which I receive from different people or reading or whatever it is, or it may be based on result of experiences that I know I would like to become conscious, but immediatly when it becomes personal it is my own affair. I read about the pineal gland, it is absolutly no experience whatsoever.

LEE: No, it seems we're talking about two points...

MR.N: Yeah, but I don't talk about it. Work, then you'll find out if it actually starts to exist in you. And if it does - you'll have something to talk about, but as I say if you do have it you don't talk about it. As long as you keep on talking about things, you will never Work. Simply because in order to Work just a few theings have to be very clear and they are very simple and all the rest is embroidery.

LEE: I know it's embroidery, but the mind rational mind has its little games to play.

MR.N: Sure, sure. That's where the mistake is made, because then it becomes an enemy. The emphasis of Work is on Work. Not on gathering data and not based on theory, because thoery like objectivity is a very simple statement and books like diagrams and so forth - they're very nice but they don't help you.

LEE: I know that.

MR.N: So don't bother too much about the pineal gland.

LEE: Well, I feel a stimulation right here.

MR.N: The pineal gland is not there.

LEE: And a band of tightness all around the head...I don't know what it is physically.

MR.N: Where do you think the pineal gland is?

LEE: I don't know have no idea.

MR.N: Oh, good, I won't tell you. My advice to you is leave it alone. When you come to that bridge you'll cross it. Don't get lost in theories.

LEE: I'm just trying to relate experiences to...

MR.N: What, what experiences regarding the pineal gland. When you say something about here or about here that might be an experience. We can talk about that.

LEE: Yes, well, that experience I was trying to relate to what I read about the pineal gland - which supposidly is ....

MR.N: No, it is not there. So without telling you where it is I can tell you where it is not. It's not so good, you shouldn't be interested in it.....Questions?

LINDA: I want to know how I can use the experience of loosing someone I love to Work.

MR.N: Experience of what?

LINDA: Of loosing someone I love for Work.

MR.N: An experience of loosing...

LINDA: Someone I love to Work on myself

MR.N: I still don't get it - is there someone?

LINDA: Well, Mike spoke of happiness, you said that...

MR.N: Love of Work. Did yours produce what I mentioned to Mike?

LINDA: You said that he could use the happiness and think of unhappiness. How can I use being unhappy from loosing?

MR.N: It is just the opposite. You go down to unhappiness to its greatest extent and then you come back. You are not the all the time unhappy. When you see it coming that's a good time to Work/ When you see it leaving it's a good time to Work. When you are in a state of unhappiness it's very unfortunate because most of the energy to feeling unhappy. Are you very unhappy?

LINDA: In that area.

MR.N: Which area?

LINDA: The area of loosing someone.

MR.N: Yes, of course. Were you too attached?

LINDA: I must have been.

MR.N: Yes, I would say. Whenever you have anything you consider your property and loose it you feel sad. If you realize it's not your property, you need not feel sad. If you have something that is perhaps property or not - try to make sure that it is , and if you come to the conclusion that perhaps it is not - try to find something that is really your property. The real loss is when it is something that belongs to you that you need for the maintenance of yourself. When the question of maintenance comes up then that what you really need in order to Work on yourself, and you would loose that kind of an ability, that would be really a loss. Relationships in ordinary life in this world are very often based on ideas that one cannot either live without them if it is a person, or without certain objects if they are things with an ordinary material form/ Much of these kind of ideas I think are based on ordinary so-called cultural concepts.

A great deal of it is not true at all, and I think in order to find out what is really one's property and what's reality for one you have to question everything that you consider now your property or you might say you are attached to. Try to reduce your life, for a day, to the greatest simplicity. Don't allow extraordinary thoughts or extraordinary feelings to come into you and live during that day a very austere life. Just try at such a time to conserve energy. Try to take in as little food as you## possibly can. Put yourself under that kind of obligation to see how little you actually can make the day still worthwhile. Don't talk too much. Don't allow too many feelings to occur which take up energy. Do only what you have to do. And whatever you have to do, do it well. And in doing it, don't use extra energy which is not necessary for doing that particular task. It's a tremendous job to find out how to get along with the least amount of energy expended. If you loose energy in thinking about someone who you have lost, in the first place your mind will say it's silly because you can't bring back, so it's a question of your heart - and your heart is actually engaged in it. The only thing you can do is try to make your mind and your body work together. That will give a certain balance which will out-balance that what is in your heart. So you find yourself in trying to work honestly, and to the extent that your mind and your body can work together in functioning in a certain way regarding things you have to do, it might be possible that because of this, that is if there are two centers that are connected, that is more than half of one, that then the heart or your solar plexis will give a little energy because it becomes interested in that kind of activity energy going on and as a result, you will not suffer as much. Do you understand what I mean?

Alright .....Yeah.

JUDY: Mr. Nyland, I've been finding lately how affected I am by other people's states around me.

MR. N: You mind it?

JUDY: yes.

MR.N: Why, why do you mind it?

JUDY: I mind that I'm so affected by them.

MR.N: Are you gullible? Because sometimes it's very nice to be affected by someone.

JUDY: Yeh, it's like....well, I should be more specific, like if somebody - if I have all these things I want to do and somebody is very lethargic, I find that I sort of imitate those things.

MR.N: You mean you become lethargic too?

JUDY: Yeah

MR.N: Really? Then your original desire to do something is not very strong.

JUDY: Well, it gets weakened. I get weak from the influence.

MR. N: Yeah, of course, because you're not strong enough. Select something that is a little bit smaller that you can do, and do that whole-heartedly. And make up your mind that you're not going tobe swayed from accomplishing that or following direction regardless of anybody who might come along. So select something that is within your means, not to big - but what you really want to do or at least you tell yourself you want to do and at the same time you tell yourself never mind rain or shine I will continue, Then put yourself in a situation where someone else might affect you and see if you can retain it. If it still disappears your energy is not big enough, your wish is not strong enough, or that what you want to do

is still too big. Select something a little bit smaller, more within your means and again try it. And try it time and time again. It will not come easy, and it will not come overnight , because there is a building up of the weak - the strong character out of a weak one that takes a great deal of time. But if you actually are affected by someone you don't want it, the only way to counteract it is to have something in yourself to which you withdraw, on which you can stand and not be affected by every opinion or influence of someone else's on you. There's no particular objection to having a weak character. As long as you know it's weak and that you don't fool yourself. As soon as you know that it has limitations and for certain purposes in life that you should have a little bit stronger character to be based - to base yourself on and that you really want to do something to accomplish it, or you have an aim , a definate purpose. If you set out with having these kinds of ideas with the equipment of a weak ~~character~~ being person you'll have a hard time. You have to adjust first your aim to the extent that you know you can accomplish it because if you constantly make mistakes that you think you can do more, you end up by being a fool. And you don't want to be a fool. It's beneath your dignity, and the only way to avoid it is to not to have too big a piece to chew. Start with very small things, things in which you know you're strong, and you can do them. And add to that as you go along, a little bit every day. If your aim is really to strenghten your character. In the beginning you will be strong when you're all by yourself, and you can have all kinds of fantasies about how you will be and such and such and such a thing is going to happen and then you have an imaginary conversation in that case I would say so and so and someone else says don't do it and oh, but I will do it,

because .... this you have already as a conversation before the event actually happens. Then you might go say you feel ready to go out into the world. Then you expose yourself to influences that are a little negative and then you see how much you had that you can hold on to. You become truthful about yourself, you find out what you can do. With that you go home and say "Now, I have to attack it ina little different way - because this was partly a failure. Live with honesty and perserverance. If you continue with this you will gradually get dexteriety. As I say, don't worry about being weak - most of us are weak. We think we are strong because we surround ourselves with very weak things. In the land of the blind, one eye is King. I prefer to have blinds around me because they don't argue with me.....Yes, Barry.

BARRY: I've had a varieaty of experiences that made me understand better the idea of three centers or three brains, that whole concept of a being with three parts, and there's a definate skin of my personality in my ordinary life, which takes up 95% of my time then there's that 5% which is more real in the sense that it doesn't take up 95% of my time, and I've been not sure or clear exactly how such ideas of seperation, or ideas that my life can only begin to grow if it's a development of my emotional level...what exactly is - what happens when the centers begin to loosen up. How can I direct energies that I know I don't control, but they go through me - and such kinds of questions seem to move around the idea of something loosening up.

MR.N: Now, the only answer is to Work. Don't question it. There is an experience - naturally you will remember the experience. You want to MM think about it and you want to understand it. Sometimes it is quite impossible to understand an experience. Sometimes it is

quite because certain things happened within you which you are not familiar with, which do take place as a result of Work, and then when they do take place you cannot explain it ~~with your mind~~ because they are unusual. ~~Try~~ When you try to explain it with your mind when your mind is not adjusted to a concept of consciousness. It is nonsense to think about it - and it keeps on mulling around in your head without getting anywhere and without giving you any particular clue/ When that happens, Work. See what the state is in which you are - and what it produces as physical behavior, and try to become familier and Awake and Awake if you ~~can~~ possibly can maintain it to that which is your physical state. Try to study the manifestations that are correspondant to that what you think or feel, without trying to find out what is the source of the thought. You continue to observe the result of the thought and no more. Don't allow yourself to keep on as I say, mulling it over in your head. When it is a result, which very often one wants to ascribe to Work, and that of course as Work in order to explain it the center is loosening up a little bit or what is a possibility between this and that and the other. All of that is still hearsay until you experience it.

BARRY: I was making references to experiences.

MR. N: Good, as long as you experience it you'll have a state of your physical body...which is different because the experience is different.

BARRY: Well, I have this - I have this experience in which I experience a state - it wasn't as physical as I understand physical state; the only way I can describe it was that it felt more feeling - more - a definate realization of what it is to say a feeling/

MR N: Did that feeling have an effect on your physical body?

BARRY: Oh yes, it did - I had to get up and take a long walk - and just

walk it off, because I wanted to see if I could keep it.

MR.N: Is this question of walking it off, the manifestation...

BARRY: No it wasn't a question of walking it off, it was a question of seeing if I could hold it.

MR.N: Hold what?

BARRY: Well, there was a feeling of a lot of energy.

MR.N: That's all right

BARRY: Sort of a burst of energy. It was of a nature I wasn't used to, and the only thing I could think, literally think to do was to go outside and walk around and see - just see what it was. By walking around.

MR.N: Good, go ahead. Walk around, move your arms, yell if you like if you can, bend over backwards, forwards, around. All kinds of physical excercises.

BARRY: Well, I'm trapped in thinking of the subject of energy, and regeneration.

MR.N: You are trapped into thinking all the time.

BARRY: But especially around that point.

MR.N: Or whatever it is. In any case, it doesn't matter. Don't allow your mind to think.

BARRY: Well, I don't think very well anyway

MR.N: It doesn't matter. Only be concerned with the manifestations of the body. It is logical that whatever the body is is a result of your thought or a result of your feeling.

BARRY: Well, I can't - the reason I'm interested so much in the subject of energy is because I recognise that my feelings provide a certain something that moves me around, and it's generally at such a low state - or I'm at such a low state

MR.N: What?

BARRY: My feelings.

MR.N: Don't be so long

BARRY: I'll use the word vital energy, something that makes me move around

MR.N: Ok, so what?

BARRY: Well, I don't move around.

MR.N: Ok, so what?

BARRY: I'm tired of observing that fact.

MR.N: Aah, that's it. You're tired of observing yourself.

BARRY: Myself in that state

MR.N: It doesn't ~~matter~~ make any difference. Why would you be tired when you're trying to be impartial?

BARRY: Because of the 95% of my time that is taken up in ordinary life.

MR.N: And 5% *----- And the other times you say is unconscious living.

BARRY: Um, I agree. there's no argument about that. I'm not arguing, what I'm talking about is I'm still faced with ordinary life.

MR.N: Of course you are.

BARRY: In terms of ordinary life I'm distressed. I'm ....I want to do something about it.

MR.N: Go ahead. We were going to walk to wear the energy off, to use it.

BARRY: I mean - that statement I made .. there must be a way to regenerate myself.

MR.N: No, no, you can't

BARRY: There is no way?

MR.N: No. And the more you think about it...

BARRY: I can't accept where I'm at now.

MR. N: Why, because you have not tried to walk really very fast. and only to to do it for purposes of utilization of energy you have.

Instead of that the energy goes in ##&*#0%# talk.

BARRY: Well, how do I push the energy down?

MR.N: Shut up

BARRY: It's very hard.

MR.N: No, what is when you have an aim? It is not hard. And when you cannot do it then you cut your throat. There's no question that a person can do it. But you have to have the wish to do it.

BARRY: Well it's not true when I say I can't shut up, because I can shut up.

MR.N: Of course you can. It's exactly that state, this shutting oneself up that causes a state of manifestation of the physical body. And it is terriable.

BARRY: Could you repeat that?

MR.N: The result of shutting up - damming up energy that usually flows in a certain way creates in oneself a terrible state of a manifestation expressed ## as a physical body. But exactly because of that I have a chance ## of remaining observant as much as I can even if I can explain why I am that way, I still try to accept it the way it is. And that is a tremound tremendous attempt. But when it is successful, all the energy that was pent up is being used for the building of consciousness.

BARRY: If I describe myself as a constipated psyche, does that make sense?

MR.N: No, not at all, because I don't think you're constipated. You have many outlets. I think it would be very good for you to be constipated

BARRY: Well. I feel they don't come to conclusions - they just ...

MR.N: It doesn't matter, because you try to get to conclusions with a mind which is as yet not sufficiently adapted. There always will be

Questions in your ordinary mind which you will not be able to solve with the mind as it is.

BARRY: I recognize that.

MR.N: So therefore you may as well give up.

I've given up with the mind

MR.N: So go so-Work and make another mind. You have to get the aim of Work. It's to build something like an intellectual body or something which is intellectual, or a feeling which becomes emotional, and because of that they canhelp you in your ordinary life. You have to build something that is superior in objective sense to be able to teach you, what is still subjective, how to be and how to behave. So if that is the aim, I don't care how much energy I have when I have really that aim - I want to build what I want, and I don't want to dissipate it. As long as I use the energy in an ordinary sense for ordimary life it is lost, because I can't get any back ..yeah and I keep on churning around and around and around and nothing comes out. This is the terrible thing you see because there is such a feeling that if one is alive and one wants to show it and does it in all sorts of contortions - spiritually as well as pshchologically as well as physically, that then one hopes to achieve something and all it is is coming back to the same place - at the cost of a tremendous amount of energy. And it's utterly lost - it goes in the gutter. You cannot do this to long without actually hurting yourself. I f you continue to do it it becomes a habit and you cannot stop it.

BARRY: That's what it is.

MR.N: That's right.

BARRY: And it's a habit which associates itself with, when the habit is in action, a variety of feelings of a different nature, then saying

"that's where it's at"

MR.N: And all the time the emotions are expressed in the body. You still want to look at the emotions objectivly and your thinking objectively. The "I" cannot do that, it's incapable. All it can do is become observant of your physical body, and all it can do, because that's all you endow it with is to accept the physical body the way it is - and that is the task. That what you think and feel of course becomes your manifestations and you don't have to worry about the thoughts and feelings. Just through manifestations - not direct.

BARRY: Well...

MR.N: You understand what I mean?

BARRY: Yes, and I have to say that the collection of observations from observing my physical characteristics have given me a certain perspective on aspects of my mind and my feelings which are much more real, and it's in terms of a lot of things I'm motivated to do in my ordinary life..

MR.N: I think possibly...

BARRY: I think my ordinary life is motivated by - the motivation of that comes from the observation of my physical body.

MR.N: Yeah, As a result you experience certain things which you didn't have before and some include a clarity and better insight in your mind and sometimes a better kind of feeling

BARRY: Yes., but I don't become trapped in thinking it's my mind or feeling that's going to tell me.

MR.N: No, no, your habit is that whichever is energy has to come out in some kind of manifestation which is the direct result of the thought instead of letting it go into an observation of yourself as you the way it is. It follows the line of least resistence.

BARRY: That's right.

MR.N: And that is where you make your mistake.

BARRY: That's my habit.

MR.N: Yeah, but that's exactly what you have to overcome.

BARRY: But it's not enough for me to say - I mean it's like I'm white-washing it by saying that's my habit, see the difficulty for me is recognising, yes, that's my habit, yes, I don't want to do it - but the inertia of my state is that is what I do and the difficulty I find every time and again is to break this - to break it up and to break blocks of h habits that come up.

MR.N: Yeah, but stabting..

BARRY: Little resistance

MR.N: Start with one. If there is such blocks of habits.

BARRY: Yeah, well I have - it's not that I haven't

MR.N: No, start with one. And the ond I suggested. It's hard.

BARRY: I've been with that one a long time

MR.N: Yes, it's very hard.

BARRY: Yes it is

MR,N: And still its the only one that's worth while. Try it now. All the others habits are just nothing else like breathing - you continue with it.

BARRY: We;; the truth is that it's the only one that satifiies me - satisfyies my personality.

MR.N: What, which one?

BARRY: Talking.

MR.N: Yeah...

BARRY: And, and...

MR.N: That is why it is...

BARRY: When I put that adjective constipated psyche, I talk I don't feel constipated.

MR.N: Have you ever tried not to talk?

BARRY : Yeah, I tried it,

MR.N: And how healthy it is?

BARRY: I can't sustain not talking. I mean the least encounter - even...it's,,,I won't talk with certain people because, ok, I'm not supposed to talk, but when I'm on someother kind of a social setting , I feel free to talk,and then feeling free to talk, I... like I'm more B arry.

MR.N: What do you mean? Do you want to say now that that is an absolute necessity?

BARRY: No, I don't want to say that.

MR. N: Good, then we're on the right road. OK? Alright?

BARRY: Right.

MR.N: At first you don't want to say that

BARRY: Oh...

MR.N: Oh, Barry, I'm afraid I've caught you.[illegible] We know what to do? Yes?

BARRY: I'm not quite sure. I know, yes - SHUT UP

MR.N: No that's not all.

BARRY: Not all?

MR.N: No, because that causes a psychological ill for you.

BARRY: Y es, It does.

MR.N: And you have to solve it. So you have to do something at the time when that happens. You'll have an extra amount of energy that usually will come out as talk - certain things have to be done in order to utilize the energy.

BARRY : Work.

MR.N: Yeah, the first thing is to become observant of what you are and whatever existing your body will undergo and how difficult it is

for you to keep your mouth shut. Even if you put your finger to...

BARRY: Yeah, I've seen that.

MR.N: Yeah, that is good. And it is very useful. Because it will teach you how to control certain things - and in the beginning it will be your mind and then it is put to useful work because it is very often useless and it just talks. But there is something else for you. For yourself you have to kill the pride that there is in talk. Because this way you will feel like you amount to something when you talk what happens in order to cover up what is still an inferiority.

BARRY: I often find I don't talk from my mind...

MR.N: You talk from your body. A chicken without a head talks also. And you just let it go, as it comes. You know at the very beginning talk, talk, talk; and then there was a period was good because there were things you had to digest and you didn't dare to talk. Now you feel a little stronger, now you go back again to your old habit. Now you must break it. And when that can be converted into insight knowledge, insight understanding, really insight, it will deposit something in you and then you can draw from it - but when you give it out, nothing is left in the body. Alright, we'll talk more about it...Barry, it's not an easy task I know.

BARRY: I think it's the most real task facing me at this point.

MR.N: And it will help you, it will help you a great deal. I wouldn't have given it to you if I didn't know you could do it...I also know how you will object to it - alright Barry. But as far as that's concerned, the task is over. Remember I said up until I come.

BARRY: That's why I'm talking.

MR.N: Yeah, but you didn't do very well, oh no...

BARRY: We can talk about that..

MR.N: You stayed away - you eliminated...

BARRY: I didn't talk on Friday

MR.N: You stayed away.

BARRY: Well it takes me a long time to digest something.

MR.N: You see, the talk goes over into rationalization,

BARRY: What I mean to say is I had to feelingwise recover - and it takes me a long time.

MR.N: So you have to stay away from it?

BARRY: Aparently,

MR.N: HAVE TO I said.

BARRY: I don't have to - I mean I did but - and I had to perhaps the first week or so but..

MR.N: And then?

BARRY: There's no excuse.

MR.N: Now you can talk, with measure,,, Other questions?.....
Now everybody on the trip, New Y ork as well as Seattle, you're all the same you know. Whoever has this opportunity of the trip and whoever st stayed here and struggled every once in a while certain things in your life - you don't understand your life.yet. You don't use it. You still sometimes think it is too much of a lark and then of course you want to do different things because you don't really want to face the truth. And sometimes it is very hard to face it, because on what will you base that you want to do it? That is that you want to see yourself? The motivation for Work is something you have to think about. It doesn't come easy to know the exact motivation. Is it so often covered up and every once ina while you follow it in a certain direction and after a little while you know it is not right and then you don't want to return

a little bit because you're afraid really. You still want - don't want to face yourself. And sometime you have to come to that realization even if you face yourself honestly five minutes each day. For the rest of the time you can Work or you can not Work or you can just live or you can earn a living - whatever it is - but five days, five times, five minutes five times a week. What you do in the five minutes. You can select it any time during the day. Maybe the morning is good, but perhaps the evening in some instances is maybe better because you have experiences that you want to digest and perhaps in the five minutes at such a time you come to yourself completely. You exclude that - whatever has happened - is still nothing. Wherever you are you exclude that, you can close your eyes. You can sit quietly and for five minutes you talk to your conscience. Really, I mean with honesty. If you cannot be honest with yourself you will never Work. Don't think that you ever can get away with objectivity when it tells you certain things that you cannot accept. You have to be honest if you will accept them, and you can accept them and you could become non-identified with yourself if you actually could become impartial. If you could realize what you are as a mechanical creature, the way you are behaving and the way you have been taught and have been brought up. And the five minutes are simply to become familiar with yourself. In the five minutes you look at your ordinary life and you try to look at it with something that is the highest in you. And you have an imaginary conversation of you talking to yourself - but really YOU. And by you I mean your "I" , whatever there is of it. It may be very small and it may be whispering a little, and maybe it's not strong enough even to call it God, and still it is that for you and as long as you face something - your inner reality, your inner life; and that what is of course you and is still completely subjective -

because there is not a grain of objectivity except as a central point of your existence, your magnetic center where objectivity will start, and from that point if you really wish to Work of course you start to come to that, as much as you can. And when you are quiet for five mimutes during the day you try to reach your inner inner life. And then you will have questions about Work. And there are not enough questions that are real - you talk a little bit too much about things that are on the surface. 95% of that perifery. It doesn't go deep enough. If you make it a almost Iwould say now a habit to assign five minutes a day of your precious time for the purpese of coming to yourself you will not loose your time - you will convert it into time of a different quality - you will convert at such a time the energies you have into the energies that are much more useful to you. And the five minutes won't be five minutes; it will be timeless if you do it right, and all you will know when you look at the clock is that five minutes are passed. If you actually during such a time - that youre not really feeling but there is a realization of an existence. Really a being - which is there for you - and that is the communication you wish with whatever that which is really you, your inner inner life. Five minutes. God can afford the time. He can be with it - and he speaks to the possibility of your soul. Never mind if it's not full grown and never mind if the little "I" that you're trying to make is not as yet functioning correctly. In such a time you don't see yourseyes. You don't want the thoughts to interfere. The closer you can get to the state of being which only feels - but even the feeling you don't define because it is not the kind of a feeling even to the extent that you say "I wish to reach God" because even that is an definition which is not clear to you. You don't know the direction it should go. The question

of the five minutes is that something in you starts to function as if you want to concentrate all your energy toward your inside life form, you exclude it from the rest of the world. You don't want to be bothered by it, because for that moment there are different things to think about and feel about - things to experience I say with that if you have it ... you'll have questions for Work. But you see you don't live as yet sufficiently on a level where Work has a meaning. It is still a little too fragmentary. It happens or perhaps at the end of the day you say "Yes, that was useful to me" How often did you make the actual attempt yourself or how much was due to changing circumstances - or conditions over which you had no control, but which of course might have affected you? And that is not Work. Those are strictly accidental moments. The intensity of wishing to meet something of your own within yourself - and then at that time to try and become aware. So that in the awareness there is not the ordinary functioning of yourself or that in the total acceptance of yo that which you are there is not question any more of wanting to define it or even to utilize it; because being does not mean that you don't live. Being simply means that you're not functioning in the ordinary sense with any one of the organs. This is a concentration of energy in yourself without making this energy act. You see it is the loosing of yourself. It is a question of no will at all, substituting if you possibly can - leave room or place for objective something to come in on you. Five minutes is like a prayer. It can be a contact with a higher level of being and you wish - it is that wish that determines it. Of course it's linked up after that in a realization of what you are - and without being critical. You know that Work has tobe done. Some kind of Work. I would almost say in the beginning it doesn't matter as long as you are actually honest. The more honest

you are, the more you will find outwhat you have to do. It's not immediatly that you believe that objectivity is the only road. Perhaps you should Work to find out what is the only road. What is the way to Work? What is the way to find out for oneself? But, you really should, it may take a long time before anyone will tell you. It may be a long time before God finds you, even. So much of your own is still in the way. Why should you worry? Why should we worry you? Why should he even tell Mother Nature to Wake you up? You know these are the questions that will have to come. You have to become more alive. I've said it before, because there's so little use in talking and talking a little bit a little bit. If you could, when you come to a group, salt away a question - one a month, but make it a real question. It may be a long time before that question becomes a question, and perhaps for a little while you can solve a little bit - but don't talk too much. But when you do talk, make it count. If you add up the five minutes each day you are in a different state because you recognize that there is something that's your inner life that could actually exist. And you hope that if you attend to it , you become used to the idea that that also should phay a part in your daily living. That is where you have to go. Life is not only superficial. It need not be. It is for most people. They're afraid or they're too lazy or they are swayed so much that there is absolutly no rudder whatsoever. Even if that happens keep on doing honest Work. Honest in regard to physical work that you have to do. You can link it up tp ypur profession. Do it right, and at least have the satisfaction that you have done your best. Out of that, something will come that will give you much more direction. Don't worry about it, don't worry about your state of vacilation. Simply accept it. There are lots of people who are troubled. It really

doesn't matter at all form the standpoint of objectivity what you are. That is the fact that you are alive and that it takes on these forms of life whichare a little up and down and left and right without any direction at times. Of course one has to pass through, you have to have patience with yourself. One thing you must not be lazy. Because if you're lazy you're not honest. Because when you are lazy, you expect something for nothing - and that is the opposite of honesty. Laziness does not exist when you consider the balance between your two hands. What one hand gives the other can take. But if you don't give you cannot take. And if you do, you're out of balance. A person looks for balance within himself. Because when he is a ease naturally it does not mean he is inactive. Balance means activity from one side to the other and from the other to the first side. It's always in equilibrium. It's always two forces which at a certain point match each other and growth means that one foot is a little bit larger than the other. So that the equilibrium is shifted. Life requires a shifting from your outer forms all the different perifery - periferal forms of yourself and your manifestations to that what is more essential. It is a shifting over from physical center to emotional center. By means of putting, you might say, a little rope on the intellectual point, throwing it over cleverly, so that again it hooks onto it - and then you fasten a rope to yourself and with your hands you pull yourself up. Intellect helps you that way. It gives you a little insight, of possibility - clarity. But the real place you wish is to go halfway because that's the place you first stop. That is where your emotional life will be. With that you will be out of the doldrums of ordinary life. You will not be swayed as much because there is going to to be more balance at that time between your physical life and intell-

actual life. The object or aim is of course to build a soul - something that is more permanent. But you won't be there overnight. You have to have patience besides your honesty - against your laziness. You have to allow yourself even five minutes in a day. Because after all, what is it, five minutes out of lets say eighteen or whatever time you are more or less awake. That five minutes. This concentrated effort of trying to meet whatever you wish to call it. What is it in one that really counts? What is it you would wish to give your life for if you had a choice. How can you really face yourself when you're lazy? It's so difficult to see the necessity of building the weakness of your character because the excuses that you have and of course the willingness to accept these things. You believe that sometimes nothing can be done about it - and also you are so clever because the rationalization of allowing all kind of things including over-talking including over-seriousness, including over feelings about things that don't concern you at all, including the necessity of so-called expressing yourself without any rhyme or reason, and to impose on the others who don't want to be imposed on. But you think you're entitled to show your life. At times you should be completlynothing at all. During the five minutes you have a chance. With honesty, you're nothing. That what is the only force reality of you is your life force. When God speaks to you, He speaks to that. He does not speak to your beautiful face. He has no interest in that what takes place on Earth as a result of life being manifested. He will say it doesn't matter because when I call life force out of a human being the body stays on Earth. It's only good as a form. Work for yourself is only good for the building of a soul. When that is there, you can forget about work because it's in existence - and of course that is what one aims

for. But ultimatly it can become. Permanent enough that is - here to stay, that you could always call on it. That it is there, that you could move, that you don't need your physical body any more. How will you make more for yourself? How will you come to such realizations? There's a necessity of trying to understand. Seeing that it is a necessity, not mentally knowing that it will have to be; because that doesn't mean very much. You admit your death, but you don't feel it. You admit your difficulties but you find in all kinds of directions excuses How you should face such a difficulty. You have to face them. You have to face your selfishness. You have to face your desires that you wish, who else wishes besides you? And are they, perhaps, worth as much as you are? But this terrible conceit that we have. That we think we know it and we think we're entitled and the opposite - that we face ourselves completely. Also idiotic. We are on this Earth as a human being - there is a meaning in that fact and it has a value. How much I do not know. It is not nothing it has a meaning because it is on Earth and it belongs here. It will stay here; but during the time we are in it it is ours. The process of this change in oneself with that that is not ours now to make it your own. To make your physical body and expression your Kesdjan body, and to make your Kesdjan body an expression of your soul. body* This is the task of Man on Earth. After, he can leave Earth when he has fulfilled that task, he will have a different kind of task - a second triad of his life as a possibility of his living, not on Earth, in the totality of all things. Closer to God probably, in any event closer to the understanding of what is meant by God. But your daily life - you know. Tomorrow, Saturday, what will you do? How will you wake up? How will you go to bed? What will you pray for - if you know how to pray. What you ask, how

you ask. How self-effacing do you dare be? How little would you really wish to live life? What are your requirements? What do you expect of life? Start, as I say with such austerity of giving yourself a certain task - to find out what you are, what you really are, what - so there is no question any more. No more standing. We are very simple people and we're made up of very simple things, but we're covered with a hell of a lot of layer after layer and there... become habits. A habit is a cloak, and a cloak has to be taken off - but by whom? Who will you allow to touch you? Not a little bit of an outside coat, you know. I'm talking about that which is precious - that you don't want to part with...that you don't like people to talk to you about because you don't allow them that kind of privacy. And, still at times you have to allow it. How to loose yourself. Exercise to find yourself. What's your religion - what is the idea of God for you? What is at the present time your conscience? All of these kinds of things will make you Work and when you Work you will be up against it many times and you will want to know what canI do?Am I indulging too much ina kind of thoery that I feel I rather have a theoretical question settled first before I can Work? Utter nonsense. Everybody in this room has at the present time more than enough knowledge to Work on himself. There's very very little to knowledge necessary. It is so simple - to become Aware of yourselfas you are NOW. say it - NOW. You see don't use the word simultaniety or even instant. NOW I AM. This you say in the five minutes. Five minutes like that in a day become a light point for you.At the end of the day you remember it and you say "Yes, at that time I was real, at that time something took place in me...I know it because it's indelibly engraved. I wish to go back. I wish it were here. And if you are honest, you feel it is NOW and then you fall asleep, because you're entitled to sleep.

You're entitled to wake up the next day. Try to understand this# how I mean this. Youre entitled to wake up tomorrow morning when you have Worked today - if you don't work and you wake up you are not entitled and still you get it because you will be overfed by Mother Nature. She will make you believe there's a fact that you wake up every morning, that you are entitled to waking up and you really don't deserve it because a purpose of man is to Wake up during the day so that he really in his honest sleep can dream about consciousness. So that when he wakes up in the morning the first realization of existence is his unity with God. Don't think for a moment that it is religious or that it belongs in church. It belongs in that what you really are - that is your church within yourself. And you have to become serious, honest, absolutely sincere and very quiet and above all don't talk too much. Just DO, DO, DO. Tell yourself - I DO, I WISH, I CAN * THEN I AM. We'll talk more. We will have a few more meetings. We can meet every evening if you like... but you see you must have more questions, and you must now...I'm here for a few days...exhausted. Bring your questions tomorrow. We will meet tomorrow evening. Alm of us again together. I don't want to discriminate between Group I and II. All of us will - we're here out of Group I,II,III whatever it is from New York. We have the aim to try to understand ***** Work the way it ought to be understood, so that then we know what is the understanding of it that we know what to do with it... and that we make attempts NOW and starting tomorrow, starting tonight, starting NOW -----

To utilize this time in a concentrated form. Almost I would say we worked for it. We travelled with a little bit of hardship , but we're here, And the aim is that all of us understand this in the some way so that

There

there is no difficulty about the usage of words and that there's no question about the application. We will have to Work very much. We must consider these days as something that is a little unuaual. And that whatever you do physical work, or wherever you spend your time in which ever way you think is the best now to use that energy the energies that you do have - and not allowing yourself to be caught all the time. Fight against it because there is no sense to be constantly bound. Every one of us should have a wish to become free in his or her way - whichever way it is, Again I say - don't talk too much about it but Work. So that in your manifestation throughout the day, with others and as you work with them that they know that something is in you that actually wishes to be expressed. And that that expression is real. TIat it is honest. So that someone in honesty can read it. HOnesty is a language between us. There's no other language really. I say manifestations, but we don't read it because we don't know. But honesty we can recognize...we can use...we can be susceptible to -
So, tomorrow if we meet at 8:00 and you come with your questions. You can detail questions if you, you can have a little theory if you like it . If you want, we go to town. But never at the expense of Work in daily life - because whatever you receive as an explanation, that what satisifies your mind, puts on you such a terrible responsibility. If you don't feel that don't ask theoretical questions. Nothing special tomorrow as far as I know - no music - maybe - if there is call up. I don't know how, but...Tomorrow I think you have arranged for work?Yeah? There are some people already who will help you? alright. Andy, is there anything special that anyone can do? From New York to help you? Ross? We'll put two and two together tomorrow - we'll probably make some kind of plan. If you have questions write them up.

you may have some written up already before. Go over in your mind of the different meetings you've held here - when you have had certain things talked about. Maybe some tapes you listened to that were not entirely clear that you... so that we really,,, so that there is no excuse. I do not know how else to say this, you see. There are opportunities all the time knock on your door. There are thousands of tapes now. All this talk talk talk - tremendous. I do not know how you use it, I don't know what you want to do with it. I don't know what you want to do with your own life, with the experience you had, also- thousands of experiences. How can you utilize them?Now? For yourself to go further - not to run around in circles and to keep repeating yourself like a little spirial gradually dissapearing into the ground. Spread it out - fly - grow wings - live really, in pleasure, with joy, with a great deal of joy because it is life that comes out. Don't be afraid to tell when you wish to tell...why shouldn't you? But be honest when you tell , know. Then people can always answer you,.

So... see you tomorrow - GOODNIGHT EVERYBODY.